

3 1761 096229125

THE SPIRIT IN MAN:

WHAT IS IT?

“THE SPIRIT SHALL RETURN UNTO GOD WHO GAVE IT.”

(Eccles. 12: 7.)

BY
MILES GRANT.
III

Author of “The Soul, What is It?” “What is Man?” “The Wages of Sin,” “The Rich Man and Lazarus,” “The Nature of Man,” “Papal Mysteries,” “The Mystery Explained,” “The Two Houses of Israel,” “Spiritualism Unveiled and Shown to be the Work of Demons,” “Prophetic Symbols,” “The Two Resurrections, and the Intervening Millennium,” “Papal Dangers,” “The Kingdom of God,” etc., etc.

BOSTON:
ADVENT CHRISTIAN PUBLICATION SOCIETY,
144 HANOVER STREET.
1896.

THE SPIRIT IN MAN: WHAT IS IT?

MILES GRANT.

“The spirit shall return unto God who gave it.”—Eccl. 12: 7.

In compliance with a request, we purpose to give the signification of the word *spirit*, as used in the Bible, examining passages where the original words occur, that are thus rendered, hoping to come to a correct conclusion in the matter. We do not expect to convince the mere caviler and sectarian bigot, who thinks more of his *creed* than of the *Bible*; but hope by the help of the Lord, to throw light upon the one who is honestly seeking for the right way—“the old paths.”

There are four words in the Bible which are rendered *spirit* in our translation, to wit:—*ruach* and *neshamah* in the Old Testament; *pneuma* and *phantasma* in the New. *Neshamah*, in the O. T., is rendered spirit twice, and *phantasma*, in the N. T., is also rendered spirit twice. All other examples in the O. T. are from *ruach*; in the N. T., from *pneuma*.

The word spirit is used in four senses in the Bible.

1. To represent a being. “God is a spirit.” Angels are “ministering spirits;” hence *one* is

properly called “a spirit.” Demons, or fallen spirits, are called “unclean spirits.”

2. The word spirit is used to denote a *power* proceeding *from* a being. Hence we read of the Comforter, or Holy Spirit, as that “which proceedeth *from* the Father.” In mesmeric operations there is a spirit proceeding from the operator to his subject, by means of which he controls him. All men and animals exert this power, more or less.

3. Spirit is used to represent a *state of mind* :— as, a “haughty spirit,” “proud in spirit,” etc.

4. The same word is used to denote the *atmosphere* we breathe, without which all living beings upon this planet would soon die.

Before passing to notice examples of the use of *ruach* and *pneuma*, we will refer to the other two words which are each rendered *spirit*, twice. *Neshamah* is found twenty-four times in the Hebrew Scriptures, and is frequently rendered *breath*. It is the word used in Gen. 2: 7, where it is said “The Lord God formed man of the dust of the ground, and breathed (or blew) into his nostrils the *breath* [*neshamah*] of life; and *man* became a living soul.” The same word is in Isa. 2: 22,—“Cease ye from man, whose *breath* [*neshamah*] is in his *nostrils*.”

In Job 26: 4, we have one of the examples where this word is rendered *spirit*. “To whom hast thou uttered words? and whose *spirit* [*neshamah*] came from thee?” In this case, Bildad is asked if he gave “the *breath of life*” to any one? He might

form an object resembling a living being, but he had no power to give it “the breath of life.” The Creator alone has the ability to do this work.

The other example is in Prov. 20: 27: “The *spirit* [*neshamah*] of man is the candle of the Lord.” When this is taken from a man, he is like a lamp blown out; all circulation stops, “his thoughts perish,” and he is of no further use in society. His “lamp” is “put out,” or in other words, his breath of life is taken away.

The examples in the New Testament where *spirit* is not from *pneuma*, but *phantasma*, are in Matt. 14: 26 and Mark 6: 49; both are records of the same event. At one time the disciples saw Jesus walking on the sea, and they were troubled saying, “it is a *spirit* [*phantasma*]. A phantom has the appearance of reality; but like a shadow, is nothing real or tangible. When a thing appears to be where it is not, or a shadow like a reality, it may properly be called a *phantom*.

In all other texts, *spirit* is from *ruach* or *pneuma*.

In our endeavor to ascertain the meaning of *ruach*, we will begin with its first use, Gen. 1: 2: “And the earth was without form, and void; and darkness was upon the face of the deep. And the *spirit* [*ruach*] of God (*Septuagint*—‘a breath of God,’) moved upon the face of the waters.” In this example, the *spirit* is evidently the Holy Spirit “which proceedeth from the Father.” By means of this, God exerts his *power*, while he remains in heaven,

“his habitation.” By this Spirit he is omnipresent, and searches all things. Man conveys his power in a similar manner, when he controls his mesmeric subject at a distance; and so do the demons, when performing through their mediums; but their agent is the antagonist of God and his Spirit, and leads to destruction.

The *second* example is in Gen. 3:8: “And they heard the voice of the Lord God walking in the garden in the *cool* [*ruach*, margin *wind*] of the day.” Here we have *ruach* used to represent the *air* in motion, producing the gently cooling breeze, so refreshing and pleasing in the agreeable temperature.

The *third* case is in Gen. 6:3: “And the Lord said, My *spirit* [*ruach*] shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” The *Septuagint* renders this passage, “My breath must not continue in these men, to this age, because they are flesh.” In our translation, the word *Spirit*, in this example, refers to the *Holy Spirit* which is employed to “reprove the world of sin, and of righteousness, and of judgment.” If we adopt the *Septuagint* rendering, it would refer to the *breath of life*, which was taken from them at the flood.

The *fourth* example is in Gen. 6:17: “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherin is the *breath* [*ruach*] of life, from under heaven; and everything that is in the earth shall die.” In this passage

ruach plainly represents the breath of life in the nostrils of the living.

Fifth. Gen. 7: 15: “And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath* [*ruach*] of life.” This needs no comment.

Sixth. Gen. 8: 1: “And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a *wind* [*ruach*] to pass over the earth; and the waters assuaged.” Here we have *ruach* rendered wind. It is rendered thus ninety-five times.

The next passage where *ruach* occurs is in Gen. 26: 35: “Which were a grief of *mind* [*ruach*] unto Isaac and Rebekah.” The marginal reading is—“bitterness of spirit.” *Ruach*, in this example, is used in its third sense, and represents “a state of feeling.” It is thus used several times.

In the next example, it is used in the same sense (Gen. 41: 8): “And it came to pass in the morning, that his *spirit* [*ruach*] was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream.”

The next in order is found in Gen. 41: 38: “And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the *Spirit* [*ruach*] of God is?” This was said in reference to Joseph. *Ruach* is here used in its second sense, representing the Holy Spirit, or *power* from God.

The last in Genesis is found in chap. 45 : 27 : “ And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the *spirit* [*ruach*] of Jacob their father revived.” In this example, *ruach* is used in its *third* sense. It seems Jacob was in a state of feeling which is often denominated “ low spirited,” because his beloved son Joseph had been taken from him in his old age; but when he became satisfied that he was *alive*, he was very much revived in his feelings, and became joyful in spirit.

In our examination we have passed down the stream of time over twenty-three hundred years from the creation, but have found nothing that shows the spirit, or “ breath of life ” in man, is a conscious entity, existing as such after man returns to dust. Why this silence about an immortal, immaterial spirit, which we are told is the *real man*, if such a position is true? Suppose we could prove the same thing of *beasts*, for “ they have all *one breath* ” [*ruach*]. We all breathe from the same airy ocean, and all die when there is not sufficient physical strength to breathe any longer. This fact is plainly expressed in Ps. 146 : 4 : “ His *breath* [*ruach*] goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*;” also, in Ps. 104 : 29 : “ Thou hidest thy face, they are troubled; thou takest away their *breath* [*ruach*], they *die*, and return to their *dust*.” We can find no passage of Scripture

to show that anything but “the breath of life” leaves man at death; and we feel confident that physiology, reason, facts and common sense harmonize on this point, and stand out in bold relief to sustain the Bible doctrine that the *whole man* is MORTAL in this life. The word of the Lord shows us plainly how to obtain “immortality”—“by patient continuance in well doing;” and that “this mortal must *put on* immortality” when “the last . . . trumpet shall sound, and the *dead* shall be raised . . . then shall be brought to pass the saying that is written, death is swallowed up in victory.”

We will now pass to notice a few more examples where the word *ruach* occurs.

The *eleventh* is in Ex. 6:9: “Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of *spirit* [*ruach*], and for cruel bondage.” Here is another instance where *ruach* is used to denote “a state of feeling.” Solomon uses the word in the same sense when he says—“A wounded *spirit* [*ruach*] who can bear?”

Twelfth and *thirteenth*: “And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east *wind* [*ruach*] upon the land all that day, and all that night; and when it was morning, the east *wind* [*ruach*] brought the locusts” (Ex. 10:13).

Fourteenth: “And the Lord turned a mighty strong west *wind* [*ruach*], which took away the

locusts, and cast them into the Red Sea" (Ex. 10: 19). It is perfectly evident that *ruach*, in these last examples, does not refer to "a state of feeling," the Holy Spirit, or an organized conscious being; but the *atmosphere* surrounding the earth. *Wind* is air in motion. It is material, but not a conscious moral being, responsible for its acts, any more than the waters of the ocean which are moved by its powers.

Fifteenth: "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east *wind* [*ruach*] all that night, and made the sea dry land, and the waters were divided" (Ex. 14: 21).

How absurd the idea that the spirit, *ruach*, or "breath of life," which is in our "nostrils," is *ourselves*, our accountability, which goes off to get our reward, while *we* are left to be buried in the earth, and sleep till "the last trumpet . . . shall sound" to awake "the dead."

It is a mystery to us how Satan has kept this fable so long from detection, and caused so many to believe that the spirit is immortal; but we will thank the Lord for the light now shining upon the Holy Scriptures, and pray him to diffuse it throughout all christendom. It is now leaping all barriers, and already some bitter opposers act as though they were smitten with blindness, like "Saul of Tarsus," when on his way to Damascus to imprison and torment the children of the Lord. They

know not what to do, or which way to turn. They are like a ship upon a stormy sea, with compass lost and helm torn away.

The great moral pirate — Spiritualism — is bearing down upon them with well-directed aim, and soon the dark flag of demons will be run up to her mast, and she taken in tow to the whirlpool of destruction, unless they take “the sword of the spirit, which is the word of God,” and meet these enemies of Christ with lion boldness, and dove-like meekness in the name of Jesus of Nazareth, and hurl the bomb of truth into their magazine of error, scattering it to the four winds, and exploding its very foundation, which rests on the *lie* of their noted leader, and is inscribed on their black piratical banner — “Ye shall not surely die.”

We see no reason to hope for the escape of the mass of professors of religion from these robbers of God, unless they at once clothe themselves with the whole armor of truth, and abandon forever the dogma of the devil, that the *ruach*, or spirit in man is immortal, and exists as the accountable being, called man, when his physical organism is moulder-
ing in the tomb.

Having noticed the first fifteen examples where the word *ruach* occurs, but found no proof that, when it is applied to man, it means anything conscious after death, we pass to notice some promis-
cuous examples. “Then their *anger* [*ruach*] was abated toward him” (Judges 8:3). In this exam-

ple, *ruach* is used to represent a state of feeling. The same is true of the following from 1 Sam. 1: 15: "And Hannah answered and said, . . . I am a woman of a sorrowful *spirit*" [*ruach*].

"And there came forth a *spirit* [*ruach*], and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying *spirit* [*ruach*] in the mouth of all his prophets" (1 Kings 22: 21, 22). In this example we have *ruach* used to represent a wicked being, "unclean spirit," "demon," or evil angel. This "lying *spirit*" [*ruach*] proposes to deceive the prophets of Ahab, and is permitted to undertake the work, to accomplish the destruction of that wicked king.

We believe similar beings are trying now to lead our race from truth to error, by means of what is known as "Spiritualism." These beings exert an influence like that of a good mesmerizer, and control their mediums by a similar power, using them as agents to express their sentiments. Persons who had submitted to be controlled by one of these, were said to have "a familiar *spirit*." These familiar spirits are all *lying* ones, and hence those who leave the Lord and his truth and consult them for information, "are an *abomination* unto the Lord." As Paul says, "they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." They are left in this deplorable

condition because they choose lies rather than truth.

We have now noticed examples of the four general uses of the word *ruach*.

1. An intelligent being.
2. A power proceeding from a being.
3. A state of mind or feeling.
4. The breath of life.

This word is rendered in twenty-two different ways, which we shall notice in due time, giving examples in the Bible.

We will now consider our text,—“Then shall the dust return to the earth as it was; and the *spirit* [*ruach*] shall return unto God who gave it” (Eccl. 12: 7). This passage is often quoted to prove that the real *man* does not die. Let us look at this point, seeking wisdom from the unerring word of truth. How much of man is included in the expression, “Then shall the *dust* return to the earth as it was?” We can settle this question, we think, by referring to man’s creation, as recorded in Gen. 2: 7: “And the Lord God formed *man* of the *dust* of the ground.” This is a plain statement, easy to be comprehended. Shall we dispute the record and say man was not formed of *dust*, but only the *house* in which he was to live? Why not believe the Lord? He says *man* was formed “of the dust of the ground.” When man is analyzed, he is found composed of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron and lime. These are all

earthy substances, and when he created man from these materials, he made the most wonderful piece of mechanism of which we have any conception. The lungs, with their million of air cells, were prepared, in connection with the air, to purify the blood that had passed through the system, and fit it for another revolution. The “breath of life” was necessary to move the wonderful machinery of the being called *man*. When that is taken from him, the whole machinery stops as certainly as the wheel, when the water is removed; or the engine, when the steam is taken away; but the water, or steam, is of no use without the machinery, nor the machinery without the water or steam; so “the breath of life” is of no use to a dead man; and a man is of no service without “the breath of life.” Says David, “Thou hidest thy face, they are troubled; thou takest away their *breath* [ruach] they die, and return to their *dust*” (Ps. 104: 29). This passage explains death in such a simple manner, it seems all could understand it. The word rendered *breath* in Ps. 104: 29, is the same that is translated *spirit* in our text. Does any one suppose that the *breath*, taken away from man at death, is the real accountable being? The idea seems absurd. It is not a conscious agent, but is *essential* to sustain life in this world.

We come back to the question, “How much of man is included in the expression, ‘then shall the *dust* return to the earth as it was?’” Why, of

course, all that was *made* of *dust*. Certainly. Well, the record does not say a *part* of man was made of dust, or that a “prison” was made of dust to put a man into, but **MAN**, the **WHOLE MAN** was made of dust; then it follows as a consequense, when the *dust* returns “to the earth as it was,” the *whole man* has returned to dust.

When we take this position, Gen. 3: 19 is plain. “In the sweat of thy face shalt thou eat bread, till *thou* return unto the *ground*; for out of it was *thou* taken; for *dust* *thou* *art*, and unto *dust* shalt *thou* return.” This explains also Isa. 26: 19: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in *dust*; for thy dew is as the dew of herbs, and the earth shall cast out the *dead*.” “Marvel not at this,” said Jesus, “for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth” (John 5: 28). We find no intimation that any part of man is conscious when “the breath of life” has left him.

We now inquire, what leaves man at death? or what is meant by the expression, “the *spirit* [*ruach* or *breath*] shall return unto God who gave *it*? ” It cannot be the *man*, for he has returned to *dust*, and *he* cannot return to two opposite places at once.” What was added to the *man*? “The *breath of life*.” What, then, is there to take away, to cause certain death? This *breath* which is in his nostrils. Says David in Ps. 146: 4, “His *breath* [*ruach*] goeth

forth, *he returneth to his earth*; in that very day his *thoughts perish.*" How plain and positive.

We have yet to learn that there is a single passage of Scripture to contradict the position we have taken. As it takes this wonderful organism and "the breath of life" to constitute a *living* man; it remains to be shown by our opponents, that when the breath is taken away, and this organism has returned to *dust*, that the *man* is still alive in heaven or hell.

We have now looked at examples of the four uses of *ruach*, or spirit, but do not yet find anything in the Bible about an *immortal* spirit in man. Why this entire silence on this point if it is true?

We will notice one or two passages which, at first sight, might appear to some to favor the popular theology. "When he had drunk, his *spirit* [*ruach*] came again, and he revived" (Judges 15: 19). This is recorded of Samson when "he was sore athirst" and feared death for want of water. This took place while he was *alive*, but when very much exhausted. The spirit cannot mean the immortal one of which we hear so much, for if that had left, then Samson was *dead*; besides we doubt whether such a spirit would leave for want of *water*, and then come back to live in the man again because he obtained some drink. The obvious idea is, that by drinking the water, he was refreshed; spirit being used in this example to represent a state of *feeling*. His nervous and mental energies were prostrated,

but were aroused and revived when his “sore” thirst was quenched. A similar example is recorded in 1 Sam. 30:11, 12. The Amalekites had smitten Ziklag, burned it with fire, and taken the women captives.

While David was engaged in their pursuit, his men found an Egyptian, who had been a servant to an Amalekite. This servant had been left on the way, on account of sickness. He was in a very exhausted condition when brought to David. They “gave him bread, and he did eat; and they made him drink water. And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his *spirit* [*ruach*] came again to him, for he had eaten no bread, nor drunk any water, three days and three nights.”

In this example, it is evident that *ruach* does not represent a conscious entity that had left the man, which came back when they gave him food and drink, for this man was not dead. When a man is exhausted and depressed in his feelings, we say he is “low spirited;” and of another who is very energetic, “he is high-spirited,” or “full of spirit,” meaning life — animation.

When *ruach* is used as in the foregoing examples, it may be properly rendered by the word *courage*, or *animation*, as in Joshua 2:11. Rahab says to the spies, whom she protected, “as soon as we heard these things, our hearts did melt, neither did there remain any more *courage* [*ruach*] in any man, be-

cause of you." This cannot mean that their immortal spirits were so frightened that they all left their habitations in the bodies of the men and women who lived in Jericho, and flew away for safety. Those men lived on, but their *courage* [*ruach*] failed through fear of the children of the Lord.

As the atmosphere is employed to convey the odor of flowers and other objects to the olfactory nerve, thereby producing the sensation of smell, we have the word *ruach* used several times to express *this feeling*. In speaking of the holy perfumery, prepared by the Lord's direction for use of the tabernacle, he says:—"whosoever shall make like unto that, to *smell* [*ruach*] thereto, shall even be cut off from his people" (Ex. 30: 38).

In this example the word is used in the infinitive and active form. As the atmosphere, is ever in motion, the Lord has seen fit to use the word *ruach*, when representing the *air*, to express one *result* of its action; to wit, the sensation of *smell*. When speaking of the gods of the heathen, Moses says:—"which neither see, nor hear, nor eat, nor *smell*" [*ruach*] (Deut. 4: 28). They have no nerves of sensation to be affected by the action of the atmosphere, hence cannot smell the odor which it may bear from surrounding objects. In these examples the word denoting the *cause* is used to represent the *effect*. *Ruach* is used in this sense eleven times.

When speaking of the scales of the Leviathan, Job says: "One is so near to another, that no *air*

[*ruach*] can come between them" (Job 41: 16). The following passage is thought by some, to stand opposed to our position. "And they fell upon their faces, and said, O God, the God of the *spirits* [*ruach*] of all flesh" (Num. 16: 22). It will be observed that "*all flesh*" has a portion of this spirit or breath of life. All the animal creation have received the breath or spirit of life from the Creator; hence he is "the God of the *spirits*" or breath "of all flesh." Job says: "The *spirit* [*ruach*] of God is in my nostrils" (Job 27: 3). We do not think Job's *mind* was in his nostrils; neither his immortal soul, if he had one. But the breath of life was there. It is absurd to suppose that the real accountable being, called Job, was in his own nostrils.

In Job 32: 8, Elihu says: "But there is a *spirit* [*ruach*] in man; and the inspiration of the Almighty giveth them understanding." Observe, he does not say this spirit *is* man, but is *in* man; and without this, we have no life, no understanding. This inspiration sets the human machinery in motion, and thought is evolved by the action of the brain; till "*his breath* [*ruach*] goeth forth, . . . in that very day his thoughts perish" (Ps. 146: 4).

There is one more passage which is sometimes produced by those who believe that the *spirit* [*ruach*] is the immortal, conscious part of man. It is in Zech. 12: 1: "The burden of the word of the Lord for Israel, . . . which stretcheth forth the heavens,

and layeth the foundation of the earth, and formeth the *spirit* [*ruach*] of man within him." In this scripture the Lord makes himself known as the creator of "the heavens," "the earth," and "the spirit," or "breath of life" to sustain man's existence, and which he has, within him, and when it is taken from him, he dies, and "his thoughts perish."

We have a similar passage in Amos 4:13, "For, lo, he that *formeth* the mountains, and createth the *wind* [*ruach*] . . . The Lord, The God of Hosts, is his name. Here we have the true idea plainly expressed. The *ruach*, spirit or breath in man, is not a part of God, as many claim, but a substance *formed* by our Creator, to be received *within* ourselves, through the nostrils, for the purpose of purifying the blood while passing through the lungs and then returning through our nostrils, laden with impurities, to be exchanged for another portion of pure *ruach*, or air. The Lord *formed* this *before* he made man, but man lives no longer than this "breath of life" is *within* him.

We have yet to learn from the Bible, philosophy, facts or physiology, that anything but "the breath of life," was added to man after his creation, or taken from him at death.

We have aimed to notice the strongest examples that are brought from the Old Testament in favor of the popular view of the Spirit, but we have found nothing yet, which to our mind, affords any proof that "the *breath* [*ruach*] of life," which was breathed

into man's nostrils, is different from "the breath of life" in the animal creation; but we do find the wise man declaring, when speaking of man and beast, that "they have *all one breath*" [*ruach*] (Eccl. 3: 19). This point, then, must be considered as settled, till some proof can be brought to the contrary; and when that is done, an error would be proved in the Bible. We have no fears of success on the part of the opponent. We think, when this subject is carefully and prayerfully examined from a *Bible* stand-point, instead of that of the *creeds*, letting the Lord "reason" with us as intelligent, common sense individuals, who have come out from behind the papal veil, and the misty fogbank of Spiritualism, that the whole subject will be perfectly clear, and easy of comprehension.

We will notice a few more examples, showing the use of the word *ruach*. When Ahab, King of Israel, failed in his first attempt to get to the vineyard of Naboth, he felt quite sad, and his wife Jezebel "came to him and said unto him, Why is thy *spirit* [*ruach*] so sad, that thou eatest no bread?" (1 Kings 21: 5). Ahab was in a state of *feeling* corresponding with one who is said to be "low spirited."

In 2 Chron. 21: 16, we read, "the Lord stirred up against Jehoram the *spirit* [*ruach*] of the Philistines, and of the Arabians, that were near the Ethiopians." In this example, *ruach* is used to represent the *feeling* of these nations toward Jehoram. Again, in chap. 36: 22, it is said:—"The Lord stirred up the *spirit*

[*ruach*] of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing.” Here we have *ruach* used to represent a state of *feeling*, as before. If this spirit is the *real man*, why should it *invariably* be represented by the neuter pronoun *it*? If the material organism, made “of the dust of the ground,” is only a *house* in which the real man lives, and which is not the accountable being, this should always be denoted by the pronoun *it*; and the spirit, by the words *he, him, his*, etc.

Says Solomon: “A man’s pride shall bring him low; but honor shall uphold the humble in *spirit*” [*ruach*] (Prov. 29: 23). In this example *ruach* is also used to represent a state of *feeling*, as well as in the following: “The Lord hath poured out upon you the *spirit* [*ruach*] of deep sleep, and hath closed your eyes” (Is. 29: 10). We need not pursue this point further, to give more examples where *ruach* represents a state of *feeling*. We see no chance for doubt that this is one of its significations.

Let us examine one or two more examples where *ruach* is used to denote the *atmosphere*: “Upon the wicked he shall rain snares, fire and brimstone, and an horrible *tempest*” [*ruach*] (Ps. 11: 6). In this case, the air is moved with such violence as to form an “horrible tempest.” In speaking of the scattering of the children of Israel, the Lord declares: “I have spread you abroad as the four *winds* [*ruach*] of the heaven, saith the Lord” (Zech. 2: 6). When

speaking of Alexander's kingdom, Daniel says:—“His kingdom shall be . . . divided toward the four *winds* [*ruach*] of heaven” (Dan. 11: 4). Says the prophet Ezekiel: “I looked, and behold, a *whirl-wind* [*ruach*] came out of the north, a great cloud” (Ezek. 1: 4). These examples are too plain to need comment. Many more might be given, if it were necessary, to show that *ruach* is very commonly used to denote the atmosphere we breathe, without which, we die at once, and return to dust, to await the resurrection at the last day.

We purpose now to give a classification of the examples where *ruach* is rendered by any other word than *spirit*.

The word occurs in the Hebrew text four hundred times, and is rendered *spirit* two hundred and forty times. The word is rendered in twenty-two different ways.

1. *Ruach* is rendered *blast* four times.—“With the *blast* of thy nostrils the waters were gathered” (Ex. 15: 8). “I will send a *blast* upon him, and he shall hear a rumor, and shall return to his own land” (2 Kings 19: 7). “Thou hast been a strength to the poor . . . when the *blast* of the terrible ones is as a storm against the wall” (Isa. 25: 4). “I will send a *blast* upon him; and he shall hear a rumor, and return to his own land” (Isa. 37: 7).

2. *Ruach* is rendered *quarters* once.—“In four *quarters* were the porters, toward the east, west, north, and south” (1 Chron. 9: 24).

3. *Ruach* is rendered *anger* once.—“Their *anger* was abated toward him” (Judges 8: 3).

4. *Ruach* is rendered *mind* six times.—“Which were a grief of *mind* unto Isaac and to Rebekah” (Gen. 26: 35). “A fool uttereth all his *mind*; but a wise man keepeth it in till afterwards” (Prov. 29: 11). “I know the things that come into your *mind*, every one of them” (Ezek. 11: 5). “That which cometh into your *mind*” (Ezek. 20: 32). “When his heart was lifted up, and his *mind* hardened in pride, he was deposed from his kingly throne” (Dan. 5: 20). “Then shall his *mind* change, and he shall pass over” (Hab. 1: 11).

5. *Ruach* is rendered *courage* once.—“As soon as we had heard these things, our hearts did melt, neither did there remain any more *courage* in any man” (Josh. 2: 11).

6. *Ruach* is rendered *vain* once.—“Shall *vain* words have an end?” (Job 16: 3.)

7. *Ruach* is rendered *side* six times.—“And there were ninety and six pomegranates on a *side*” (Jer. 52: 53). “He measured the east *side* with the measuring reed, five hundred reeds” (Ezek. 42: 16). “He measured the north *side* five hundred reeds” (ver. 17). “He measured the south *side* five hundred reeds” (ver. 18). “He turned about to the west *side*, and measured five hundred reeds” (ver. 19). “He measured it by the four *sides*” (ver. 20).

8. *Ruach* is rendered *breath* twenty-seven times. “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath* of life, from under heaven; and everything that is in the earth shall die” (Gen. 6: 17).

“ And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath* of life ” (Gen. 7 : 15). “ The blast of the *breath* of his nostrils ” (2 Sam. 22 : 16). “ By the *breath* of his nostrils are they consumed ” (Job 4 : 9). “ He will not suffer me to take my *breath*, but filleth me with bitterness ” (Job 9 : 18). “ In whose hand is the soul of every living thing, and the *breath* of all mankind ” (Job 12 : 10). “ The flame shall dry up his branches, and by the *breath* of his mouth shall he go away ” (Job 15 : 30). “ My *breath* is corrupt ” (Job. 17 : 1). “ My *breath* is strange to my wife, though I entreated for the children’s sake ” (Job 19 : 17). “ The blast of the *breath* of thy nostrils ” (Ps. 18 : 15). “ By the word of the Lord were the heavens made; and all the host of them by the *breath* of his mouth ” (Ps. 33 : 6). “ Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust ” (Ps. 104 : 29). “ They have ears, but they hear not; neither is there any *breath* in their mouth ” (Ps. 135 : 17). “ His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish ” (Ps. 146 : 4). “ That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one *breath* ” (Eecl. 3 : 19). “ He shall smite the earth with the rod of his mouth, and with the *breath* of his lips shall he slay the wicked ” (Isa. 11 : 4). “ And his *breath*, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with a sieve of vanity ” (Isa. 30 : 28). “ Ye shall bring forth stubble; your *breath*, as fire, shall devour you ” (Isa. 33 : 11). “ His molten image is falsehood, and there is no *breath* in them ” (Jer. 10 : 14). “ His molten image is falsehood, and there is no *breath* in

them" (Jer. 51: 17). "The *breath* of our nostrils" (Lam. 4: 20). "Thus saith the Lord God unto these bones, behold, I will cause *breath* to enter into you, and ye shall live" (Ezek. 37: 5). "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put *breath* in you, and ye shall live" (Ezek. 37: 6). "There was no *breath* in them" (Ezek. 37: 8). "Come from the four winds, O *breath*, and breathe upon these slain, that they may live" (Ezek. 37: 9). "So I prophesied as he commanded me, and the *breath* came into them, and they lived" (Ezek. 37: 10). "Behold, it is laid over with gold and silver, and there is no *breath* at all in the midst of it" (Hab. 2: 19).

9. *Ruach* is rendered *cool* once.—"And they heard the voice of the Lord God walking in the garden in the *cool* of the day" (Gen. 3: 8).

10. *Ruach* is rendered *tempest* once.—"Upon the wicked he shall reign snares, fire and brimstone, and an horrible *tempest*" (Ps. 11: 6).

11. *Ruach* is rendered *spiritual* once.—"The prophet is a fool, the *spiritual* man is mad, for the multitude of thine iniquity, and the great hatred" (Hosea 9: 7).

12. *Ruach* is rendered *air* once.—"One is so near to another, that no *air* can come between them" (Job 41: 16).

13. *Ruach* is rendered *windy* once.—"I would hasten my escape from the *windy* storm and *tempest*" (Ps. 55: 8).

14. *Ruach* is rendered *wind* in the compound: *whirl-wind*.—"Behold, a *whirl-wind* came out of the north" (Ezek. 1: 4).

15. ¹*Ruach* is rendered *smell* five times.—“Whoever shall make like unto that, to *smell* thereto, shall even be cut off from his people” (Ex. 30: 38). “I will not *smell* the savor of your sweet odors” (Lev. 26: 31). “Neither see, nor hear, nor eat, nor *smell*” (Deut. 4: 28). “They have ears, but they hear not; noses have they, but they *smell* not” (Ps. 115: 6). “I despise your feast days, and I will not *smell* in your solemn assemblies” (Amos. 5: 21).

16. ¹*Ruach* is rendered *smelleth* once. —“He saith among the trumpets, Ha, ha; and he *smelleth* the battle afar off” (Job 39: 25).

17. ¹*Ruach* is rendered *smelled* twice. —“And the Lord *smelled* a sweet savor” (Gen. 8: 21). “He *smelled* the . . . raiment” (Gen. 27: 27).

18. ¹*Ruach* is rendered *understanding* once.—“And shall make him of quick *understanding* in the fear of the Lord” (Isa. 11: 3).

19. ¹*Ruach* is rendered *accept* once.—“If the Lord have stirred thee up against me, let him *accept* an offering” (1 Sam. 26: 19).

20. ¹*Ruach* is rendered *toucheth* once. —“He brake the withs, as a thread of tow is broken when it *toucheth* the fire” (Judges 16: 9).

21. *Ruach* is rendered *wind* ninety-five times.—“And God made a *wind* to pass over the earth” (Gen. 8: 1). “The Lord brought an east *wind* upon the land all that day, and all that night; and when it was morning, the east *wind* brought the locusts” (Ex. 10: 13). “And the Lord turned a mighty strong west *wind*, which took away the

¹ Rather the verb corresponding to *Ruach*.

locusts" (Ex. 10: 19). "And the Lord caused the sea to go back by a strong east *wind* all that night" (Ex. 14: 21). "Thou didst blow with thy *wind*, the sea covered them" (Ex. 15: 10). "And there went forth a *wind* from the Lord" (Num. 11: 31). "He rode upon a cherub, and did fly: and he was seen upon the wings of the *wind*" (2 Sam. 22: 11). "The heaven was black with clouds and *wind*, and there was a great rain" (1 Kings 18: 45). "A great and strong *wind* rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the *wind*; and after the *wind* an earthquake" (1 Kings 19: 11). "Ye shall not see *wind*, neither shall ye see rain" (2 Kings 3: 17). "Behold there came a great *wind* from the wilderness, and smote the four corners of the house" (Job 1: 19). "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as *wind*" (Job 6: 26). "O remember that my life is *wind*" (Job 7: 7). "How long shall the words of thy mouth be like a strong *wind*" (Job 8: 2). "The east *wind*" (Job 15: 2). "They are as stubble before the *wind*" (Job 21: 18). "Make the weight for the *winds*; and he weigheth the waters by measure" (Job 28: 25). "Terrors are turned upon me: they pursue my soul as the *wind*" (Job 30: 15.) "Thou liftest me up to the *wind*; thou causest me to ride upon it" (Job 30: 22). "The *wind* passeth, and cleanseth them" (Job 37: 21). "The chaff which the *wind* driveth away" (Ps. 1: 4). "He did fly upon the wings of the *wind*" (Ps. 18: 10). "The dust before the *wind*" (Ps. 18: 42). "Let them be as chaff before the *wind*" (Ps. 35: 5). "Thou breakest the ships of Tarshish with an east *wind*" (Ps. 48: 7). "A *wind* that passeth away" (Ps. 78: 39). "As

the stubble before the *wind*" (Ps. 83: 13). "The *wind* passeth over it, and it is gone" (Ps. 103: 16). "Who walked upon the wings of the *wind*" (Ps. 104: 3). "He commandeth and raiseth the stormy *wind*" (Ps. 107: 25). "He bringeth the *wind* out of his treasuries" (Ps. 135: 7). "He causeth his *wind* to blow, and the waters flow" (Ps. 147: 18). "Stormy *wind* fulfilling his word" (Ps. 148: 8). "He that troubleth his own house shall inherit the *wind*" (Pro. 11: 29). "Whoso boasteth himself of a false gift is like clouds and *wind* without rain" (Prov. 25: 14). "The north *wind* driveth away rain" (Prov. 25: 23). "Whosoever hideth her, hideth the *wind*" (Prov. 27: 16). "Who hath gathered the *wind* in his fists" (Prov. 30: 4). "The *wind* goeth toward the south, and turneth about unto the north; it whirleth about continually; and the *wind* returneth again according to his circuits" (Eccl. 1: 6). "What profit hath he that hath lorbored for the *wind*" (Eccl. 5: 16)? "He that observeth the *winds* shall not sow" (Eccl. 11: 4). "As the trees of the wood are moved with the *wind*" (Isa. 7: 2). "With his mighty *wind* shall he shake his hand over the river" (Isa. 11: 15). "The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the *wind*" (Isa. 17: 13). "We have as it were brought forth *wind*" (Isa. 26: 18). "He stayeth his rough *wind*" (Isa. 27: 8). "A man shall be as an hiding place from the *wind*" (Isa. 32: 2). "The *wind* shall carry them away" (Isa. 41: 16). "Their molten images are *wind* and confusion" (Isa. 41: 29). "The *wind* shall carry them all away" (Isa. 57: 13). "Our iniquities, like the *wind*, have taken us away" (Isa. 64: 6).

“Snuffeth up the *wind* at her pleasure” (Jer. 2: 24). “A dry *wind* . . . even a full *wind* from those places shall come unto me” (Jer. 4: 11, 12). “The prophets shall become *wind*, and the word is not in them” (Jer. 5: 13). “He maketh lightnings with rain, and bringeth forth the *wind* out of his treasures” (Jer. 10: 13). “Therefore will I scatter them as the stubble that passeth away by the *wind*” (Jer. 13: 24). “They snuffed up the *wind* like dragons” (Jer. 14: 6). “I will scatter them as with an east *wind*” (Jer. 18: 17). “The *wind* shall eat up all thy pastors” (Jer. 22: 22). “I will scatter into all *winds* them that are in the utmost corners” (Jer. 49: 32). “Upon Elam will I bring the four *winds* from the four quarters of heaven, and will scatter them towards all those *winds*” (Jer. 49: 36). “I will raise up against Babylon . . . a destroying *wind*” (Jer. 51: 1). “He . . . bringeth forth the *wind* out of his treasures” (Jer. 51: 16). “A third part thou shalt scatter in the *wind*” (Ezek. 5: 2). “The whole remnant of thee will I scatter into all the *winds*” (Ezek. 5: 10). “I will scatter a third part into all the *winds*” (Ezek. 5: 12). “I will scatter toward every *wind* all that are about him” (Ezek. 12: 14). “A stormy *wind* shall rend it” (Ezek. 13: 11). “I will even rend it with a stormy *wind* in my fury” (Ezek. 13: 13). “Shall it not utterly wither, when the east *wind* toucheth it” (Ezek. 17: 10)? “They that remain shall be scattered toward all *winds*” (Ezek. 17: 21). “The east *wind* dried up her fruit” (Ezek. 19: 12). “The east *wind* hath broken thee in the midst of the seas” (Ezek. 27: 26). “Prophesy unto the *wind*, prophesy, son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath” (Ezek. 37: 9). “The *wind*

carried them away" (Dan. 2: 35). "The four winds of the heaven strove upon the great sea" (Dan. 7: 2). "For it came up four notable ones, toward the four winds of heaven" (Dan. 8: 8). "His kingdom shall be broken, and shall be divided toward the four winds of heaven" (Dan. 11: 4). "The wind hath bound her up in her wings" (Hosea 4: 19). "They have sown the wind" (Hosea 8: 7). "Ephraim feedeth on wind" (Hosea 12: 1). "The wind of the Lord shall come" (Hosea 13: 15). "He that formeth the mountains and createth the wind" (Amos 4: 13). "The Lord sent out a great wind into the sea" (Jonah 1: 4). "God prepared a vehement east wind" (Jonah 4: 8). "The four winds of the heaven" (Zech. 2: 6). "The wind was in their wings" (Zech. 5: 9). *Total 95.*

We have now examined the various renderings and meanings of the word rendered *spirit* in the Old Testament, and submit them for the consideration of the candid reader. If we have succeeded in leading any to a better understanding of the Scriptures, and an increased interest in their study, with love for the truth, we praise the Lord for the privilege; and although some honest and even good men may shun our society and consider us heretics, we would still thank the Lord that we are counted worthy to suffer for the truth's sake. We have no misgivings in relation to the truth of the points taken, and hence can afford to bear scorn and reproachful epithets with a smile, while the peace of God rules within the heart.

In all the Old Testament, we have found nothing to teach us that *man* has an immortal spirit that will be conscious when *he is dead*. Why are we called *infidel* for rejecting what we cannot find taught in the Bible? We have not yet found a single verse that teaches the *conscious* existence of any *part* of man after “the breath of life” has returned to God who gave it; but we *have* found it most plainly and positively declared that, when man’s “*breath [ruach]* goeth forth, *he returneth to his earth*; in that very day *his thoughts PERISH.*”

PNEUMA.

Having examined the word *spirit* in the Old Testament, and found no proof that anything leaves man at death but “the breath of life,” which is essential to sustain man’s *conscious* existence, but is not of *itself* the conscious part; we now pass to the examination of *pneuma*, the corresponding word in the New Testament.

Pneuma is from *pneo*, 1. “to blow, breathe, of the wind and air.” 2. “To breathe, send forth an odor,” “to breathe or smell of a thing.” 3. “Of animals, to breathe hard, pant, gasp.” 4. “Generally, to draw breath, breathe, and so to live.”—*Liddell & Scott.*

Pneuma is defined as follows: “Wind,” “air,” “the air we breathe,” “the breath of life,” “the Spirit,” “a living being,” “spirit, *i. e.*, feeling.”—*Liddell & Scott.*

Pneuma, like *ruach* in the Old Testament, has four significations.

1. It represents, primarily, the *breath of life*.
2. It denotes a *being*, as angels.
3. It represents a *power* proceeding from a being.
4. It indicates a *state of feeling*.

Pneuma is the only word rendered spirit in the New Testament, with two exceptions. (Matt. 14 : 26 ; Mark 6 : 49.) For an examination of these two passages, see page 3.

We would here remark that *pneuma* is not once rendered *soul*. The word occurs in the Greek text three hundred and eighty-five times. In order that we may understand the uses of the word, we will examine all the passages in the gospel of St. Matthew which contain the word *pneuma*. The *first* is in Matt. 1 : 18, where we have an account of the birth of Christ. When speaking of Mary, the mother of Jesus, he says,—“She was found with child of the Holy *Ghost*” [*pneuma*]. “Holy Ghost” and “Holy Spirit” are synonymous, and in our examination we shall adopt the latter expression. In this first use of the word, *pneuma* represents the Holy Spirit “which proceedeth from the Father.”

As this Spirit is employed by our Heavenly Father to accomplish his purposes, it is represented by a pronoun in the masculine gender. By means of this Spirit, God is omnipresent, while his personality is in heaven, accompanied by our Savior, who is “the *express image* of his *person*” (Heb. 1 : 3).

By means of this Spirit or holy *pneuma*, he dwells in all his children, and exerts his power in all parts of our world at the same time. David says,—“Whither shall I go from thy *Spirit*” [*ruach*] ? intimating that he could not hide from its power “for the *Spirit* [*pneuma*] searcheth all things” (1 Cor. 2 : 10).

We see no reason why this Spirit, by means of which God exerts his power, should not be represented by the *masculine* pronoun, as well as *wisdom* by the *feminine*. Of the latter it is said,—“Wisdom hath builded *her* house, *she* hath hewn out *her* seven pillars.” Like wisdom, the Holy Spirit is often personified to represent the presence and acts of our Heavenly Father, from whom this power proceeds.

The *second* time the word *pneuma* occurs is in Matt. 1 : 20. The angel said to Joseph, when speaking of his espoused wife, “That which is conceived in *her* is of the Holy *Spirit*” [*pneuma*]. As the Savior was begotten by the Holy Spirit, he in this, partook of the Divine nature, and as he was born of the Virgin Mary, he also partook of human nature, and thus became a *mediator* between God and man. These two natures are blended in *one being*, who is denominated “the Son of God” and “the Son of man”—our Savior.

The *third* passage in order, where *pneuma* is found, is in Matt. 3 : 11. “He shall baptize you with the Holy *Spirit*.” Wakefield renders this, “in a *holy*

wind." Describing the event, the apostle says, "And suddenly there came a sound from heaven, as of a rushing mighty *wind*, and it filled all the house where they were sitting" (Acts 2:2). As the house was *filled* with the holy wind or *Spirit* the disciples were immersed or baptized in it. We must be immersed in the element employed, otherwise, baptism is impossible.

Fourth. "And Jesus, when he was baptized, went up straightway out of the water; and lo the heavens were opened unto him, and he saw the *Spirit* [*pneuma*] of God descending like a dove, and lighting upon him" (Matt. 3:16).

Fifth. "Then was Jesus led up of the *spirit* [*pneuma*] into the wilderness, to be tempted of the devil" (Matt. 4:1). The Spirit in this example is the same as mentioned in the passage already examined.

Sixth. "Blessed are the poor in *spirit* [*pneuma*] (Matt. 5:3). We are satisfied, at a glance, that *pneuma* in this text does not refer to the Holy Spirit, for those are not blessed who are poor in this, or nearly destitute of its power. *Pneuma*, in this example, is used to denote "a state of *feeling*"—such a state as is pleasing to the Lord—one opposed to arrogance and pride. Says the Lord by his prophet Isaiah,—"To this man will I look, even to him that is poor and of a contrite *spirit* [*ruach*], and trembleth at my word." Says the Psalmist, "The Lord is nigh unto them that are of a broken heart, and sav-

eth such as be of a contrite *spirit*" [*ruach*]. *Pneuma* is used to represent "a state of *feeling*" sixty-two times.

Seventh. "They brought unto him many that were possessed with devils; and he cast out the *spirits* [*pneuma*¹] with his word" (Matt. 8: 16). We have now come to an example where *pneuma* is used to denote a *being*. It is thus used sixty-five times. In Heb. 1: 14, we learn that angels are "ministering *spirits* [*pneuma*] sent forth to minister for them who shall be heirs of salvation." Angels have always appeared as tangible organisms. "The angels that sinned" are called "unclean *spirits*" [*pneuma*]. These frequently took possession of men and women, as they do at the present day, in what is now known as Spiritualism—*then* as sorcery, necromancy and witchcraft—exerting a power over the mediums in a manner similar to that produced by a good mesmerizer. When Jesus cast them out, he removed their power from the mediums, so that the latter enjoyed perfect self-possession.

Eighth. "When he had called unto him his twelve disciples, he gave them power against unclean *spirits* [*pneuma*], to cast them out" (Matt. 10: 1).

Ninth. "It is not ye that speak, but the *Spirit* [*pneuma*] of your Father which speaketh in you" (Matt. 10: 20). In this example the Holy Spirit is indicated.

¹ We give the *simple* form of the word in all examples.

Tenth. “I will put my *Spirit* [*pneuma*] upon him, and he shall shew judgment to the Gentiles” (Matt. 12: 18). This refers to the reception of the Holy Spirit by Christ.

Eleventh. “I cast out devils by the *Spirit* [*pneuma*] of God” (Matt. 12: 28). This refers also to the Holy Spirit.

Twelfth. “Blasphemy against the Holy *Spirit* [*pneuma*] shall not be forgiven unto men” (Matt. 12: 31).

Thirteenth. “Whosoever speaketh against the Holy *Spirit* [*pneuma*], it shall not be forgiven him, neither in this world, neither in the world to come” (Matt. 12: 32).

Fourteenth. “The unclean *spirit* [*pneuma*] is gone out” (Matt. 12: 43). This refers to an evil *being* who had possession of an individual.

Fifteenth. “Then goeth he, and taketh with himself seven other *spirits* [*pneuma*] more wicked than himself, and they enter in” (Matt. 12: 45).

When a man is set free from the control of evil spirits, by the power of God in answer to prayer, and afterwards rejects Christ, the evil angel returns in company with several others, “and the last state of that man is worse than the first.” There appears to be a host in this condition at the present time. They are fulfilling the Scripture which says: “In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4: 1).

Sixteenth. “How then doth David in *Spirit* [*pneuma*] call him Lord?” (Matt. 22:43). Reference is here made to the instruction David received from the Holy Spirit.

Seventeenth. “The *spirit* [*pneuma*] indeed is willing, but the flesh is weak” (Matt. 26:41). *Spirit*, in this example, indicates a state of *feeling*. The individual would like to perform the act, but his physical strength is deficient.

Eighteenth. “Jesus, when he had cried again with a loud voice, yielded up the *ghost*” [*pneuma*] (Matt. 27:50). This is one of the two examples where *pneuma* is improperly rendered *ghost*. The Syriac, Campbell, Wesley and Whiting, render the phrase, “the *ghost*,”—“*his spirit*.” Instead of the phrase “yielded up the *ghost*,” Wakefield and others render it, “he expired,” which gives the true idea, as clearly expressed in other Scriptures. *Pneuma*, in this passage, as in several others, is used to denote “the breath of life.” In the Emphatic Diaglott, *apheke to pneuma*, which is here translated “gave up the *ghost*,” is properly rendered “resigned the breath.” *Pneuma* is used in the same sense in Luke 8:55, where we have an account of the raising of the daughter of Jairus. Jesus said, “Maid, arise. And her *spirit* [*pneuma*] came again, and she arose straightway.” Wakefield and Thompson render *pneuma* in this example by the word *breath*.

Pneuma has the same signification in Jas. 2:26.

“The body without the *spirit* [*pneuma*] is dead.” Our translators have placed *breath* in the margin, thus showing that they considered *breath* a proper rendering of *pneuma* in this Scripture. Wakefield and Griesbach render it *breath* in this passage. As this point will come up again, we pass it now, to notice the last example of *pneuma* in the Gospel by Matthew.

Nineteenth. “Baptizing them in the name of the Father, and of the Son, and of the Holy *Spirit*” [*pneuma*] (Matt. 28: 19).

We have now examined all the passages in the twenty-eight chapters of Matthew, and the other gospels are similar, but have found nothing concerning an “immortal” or “never-dying spirit” in man, which leaves in a conscious state when the man is *dead*. Nothing yet appears to show that anything but “the breath of life” is taken away at the death of the physical organism.

Notwithstanding the Bible makes no mention of an “immortal” or “never-dying spirit,” people have believed it so long, it is difficult to persuade them to let go of traditions and rely *wholly* upon the Bible for evidence to sustain their position. The more candid confess that the immortality of the spirit is taken for granted, rather than plainly expressed; but their fathers believed it, their minister preaches it, and consequently they *suppose* it is true. When we are shown that the *Bible* harmonizes with the idea that man is an immortal spirit, we shall be

ready to believe it. If man has such a spirit which thinks, wills and reasons, when he is dead, why is it not specified somewhere in the Scriptures?

We will now notice some more examples where *pneuma* is used to represent a state of *feeling*. “Now while Paul waited for them at Athens, his *spirit* [*pneuma*] was stirred in him, when he saw the city wholly given to idolatry” (Acts 17: 16). “Not slothful in business; fervent in *spirit* [*pneuma*]; serving the Lord” (Rom. 12: 11). “I had no rest in my *spirit* [*pneuma*] because I found not Titus my brother” (2 Cor. 2: 13). “Let us cleanse ourselves from all filthiness of the flesh and *spirit*” [*pneuma*] (2 Cor. 7: 1). “Be renewed in the *spirit* [*pneuma*] of your mind” (Eph. 4: 23). “Stand fast in one *spirit* [*pneuma*], with one mind striving together for the faith of the gospel” (Phil. 1: 27). “Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold . . . but . . . the ornament of a meek and quiet *spirit* [*pneuma*], which is in the sight of God of great price” (1 Pet. 3: 3, 4). “Ye have not received the *spirit* [*pneuma*] of bondage again to fear; but ye have received the *Spirit* [*pneuma*] of adoption, whereby we cry, Abba, Father. The *Spirit* [*pneuma*], itself beareth witness with our *spirit* [*pneuma*], that we are the children of God” (Rom. 8: 15, 16).

How do we know when our sins are forgiven? By our *feelings*. What produces this change? The

Holy Spirit. What feelings are thus produced? "Love, joy, peace," etc. These feelings or emotions are the fruits of the Holy Spirit, and give us evidence that our sins are forgiven. "God hath given them the *spirit* [*pneuma*] of slumber"—margin, *remorse* (Rom. 11: 8). "Shall I come unto you . . . in the *spirit* [*pneuma*] of meekness?" (1 Cor. 4: 21). "God hath not given us the *spirit* [*pneuma*] of fear" (2 Tim. 1: 7).

Without quoting further examples, we think all must be satisfied that *pneuma* is frequently used to indicate a state of mind or *feeling*; but in these cases it does not denote something that acts independent of man's physical organism when he is buried in the grave.

It sometimes happens that our opponents endeavor to turn the subject into ridicule by substituting the word *breath* in these examples. Such should remember that something more than ridicule, founded on false premises, is necessary to convince us we are in error on this point. No intelligent Bible student would claim for a moment that *pneuma* and *ruach* always mean *breath*.

"The *wind* [*pneuma*] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" (John 3: 8). In this example, *pneuma* is used to represent the *air* we breathe. So in Mark 8: 12, "And he sighed deeply in his *spirit*" [*pneuma*]. Sighing is the result of a peculiar kind of *breathing*.

Murdock translates it, “ He sighed with his *breath*.” This is the true idea. We know of no other way to sigh.

This breath of life is *essential* to sustain life, and when taken away, death immediately ensues, the agonies of dying end, and the sleep of death begins. Persons suffering extremely have often prayed the Lord to take away this *pneuma* or breath of life, that their pains might end. This was the case with Stephen; and in answer to prayer it was taken away, and “ *HE fell asleep*, . . . and devout men carried STEPHEN (not his house) to his burial.” The same is true of our Savior, at the time of his death on the cross. After resigning his spirit [*pneuma*], or breath into the hands of his Father, “ *he gave up the ghost*.” Wakefield, Thompson, Mace, Campbell, Wesley, Whiting and the Syriac read, “ *He expired*,” instead of “ *He gave up the ghost*,” which is the correct idea.

No one can die till the *pneuma*, or “ breath of life,” is taken away. “ Thou hidest thy face, they are troubled; thou takest away their *breath* [*ruach*], they *die*, and return to their dust” (Ps. 104: 29). Before they can live again, they must be reorganised, and again receive the “ breath of life.” Speaking of the “ two witnesses ” who were slain, the Revealer says — “ And after three days and a half the *spirit* [*pneuma*] of life from God entered into them, and they stood upon their feet” (Rev. 11: 11). Wakefield renders it “ *the breath of life*.” The latter

agrees with all plain passages on this point. The whole Bible seems to harmonize with this position, that *ruach* and *pneuma* are used to denote not only living beings, a state of feeling, and a power proceeding from a being; but the breath of life, without which all living creatures would die at once and return to dust; and that nothing else leaves us at death. And we have failed to find anything in the Old or New Testament which teaches us that the spirit, or *pneuma*, which leaves us at death, is immortal or conscious when taken away from us.

Suppose a living man be put into a metallic coffin, which was afterwards closed and hermetically sealed, and this enveloped in another several feet thick, sealed in the same way, where should we look for *the man*,— the accountable being,— in heaven, hell-fire, or the coffin? Is he praising God among the angels, wailing with the damned, or asleep in death? What will become of that man if the dead rise not? Paul answers—“If there be no resurrection of the dead, . . . then they also which are fallen *asleep* in Christ, are PERISHED.”

We have now given examples of the four significations of the word *pneuma*.

1. It represents primarily *the breath of life*.
2. A *being*, either good or evil.
3. A *power* proceeding from a being.
4. A *state of feeling* in any individual.

We believe that all the examples in the Bible

where the words rendered *spirit* occur, when rightly understood, may be arranged under one of these four heads.

When *pneuma* is used to denote a *being*, it *never* represents a *disembodied* one, or something that has been embodied, and is now existing in a conscious state away from its physical organism. We hold that such a belief is unscriptural, unphilosophical, and absurd. Neither men nor angels were ever known to exist and act independent of material forms. He talks at random who speaks of “*disembodied beings*.” He might as well speak of riding bodiless horses, or ploughing with immaterial oxen, and feasting on non-entities, and then going to rest “*beyond the bounds of time and space*.”

There is a passage, which may be somewhat obscure as it now stands in our received version, that needs a moment’s consideration. It is in 1 Cor. 5 : 5. “Deliver such an one unto Satan for the destruction of the flesh, that the *spirit* [*pneuma*] may be saved in the day of the Lord Jesus.” One thing is very plain in the Bible; to wit, that *the man* is not saved when his physical organism is destroyed, because that is what constitutes the man. This one passage should not be so distorted as to contradict all plain Scriptures. Other translators remove much of the obscurity from this text, and show its harmony with that which is positive and clear. We know of no better way to settle a doubtful passage, than to compare it with other translations, and the

original. Wakefield renders this: “Deliver such an one unto Satan for the *punishment* of the flesh.” This harmonizes with the idea that the Lord *chastises* his children, or suffers them to be sorely tried by the tempter, that the dross may be removed; then the individual has a right spirit, which prepares him for salvation “in the day of the Lord Jesus.” Mace’s translation reads: “Deliver such an one unto Satan to suffer *corporal punishment*.” The same idea is conveyed by Wakefield. The Syriac renders it: “That in spirit he may have *life*.” Before his chastisement or “punishment,” his spirit or disposition was such that the Lord could not accept him; but the rod of correction has subdued the carnal mind, removed the dross, and he now manifests the sweet spirit of Jesus, who will accept him when he comes in glory. Like David, such an one can say, “It is good for me that I have been *afflicted*, that I might learn thy statutes.” “Before I was *afflicted*, I went astray; but now have I kept thy word,” “Thou hast dealt well with thy servant; . . . in faithfulness hast thou *afflicted* me.”

Another objection is sometimes raised from Heb. 12: 18-24.

“Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; . . . but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable

company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the *spirits* [*pneuma*] of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

It is *certain* that "just men" are not "made *perfect*" before the coming of Christ, and the resurrection of the *dead*. Our opponents admit this. Paul says:—"Ye *are* come," speaking as though they were then there, but they were not then perfected in the kingdom of God; "For the Son of man shall come in the glory of his Father, with his angels, and **THEN** he shall reward every man according to his works" (Matt. 16: 27). When speaking on this passage, Dr. Clarke says:

"The description in these verses does not refer to a heavenly state. . . . In heaven there is no need of a Mediator or sprinkling of blood; but these are mentioned in the state which the apostle describes. The first-born, are those who first received the gospel of Christ, and who are elsewhere termed the 'first fruits,'—'the spirits of just men made perfect.' Again he says: "We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes: first, the just perfect; second, the wicked perfect; third, those between both. The just perfect are those who have conquered all brutal appetites and gross passions; . . . the wicked perfect are those who never repent; . . . the intermediate are those who are

influenced partly by the evil principle, and partly by the good. . . . The spirits of the just men made perfect, or the righteous perfect, are the full-grown Christians.

We find no proof here that men have immortal spirits, that fly to praise the Lord, or blaspheme his holy name, when *the men* are asleep in death.

In 1 Peter 4: 6, is an expression thought by some to favor the popular view in relation to the spirit. “ For this cause was the gospel preached also to them that *are dead*, that they might be judged according to men in the flesh, but live according to God in the *spirit* [*pneuma*].”

It will be observed that these, who had the gospel preached to them “ *are dead*. ” MacKnight renders this verse as follows: “ For this purpose the gospel hath been preached even to the *dead*, that although they might be condemned indeed by men in the flesh, yet they might live eternally by God in the *spirit* [*pneuma*]. ” Wakefield renders the passage: “ For this indeed was the *effect* of the preaching of the gospel to the *dead*, that some will be punished as carnal men, but others lead a spiritual life unto God. ” This shows “ the effect ” of preaching the gospel. Some believed and lead “ a spiritual life, ” others disbelieved and will eternally perish.

There is one more passage that demands a passing notice, found in 1 Cor. 14: 32. “ And the *spirits* [*pneuma*] of the prophets are subject to the prophets. ” Paul is speaking about the proper order to be ob-

served in their meetings. Only one should speak at a time, and he should give way for others at proper intervals, which are specified. Wakefield renders this : “ And the spirits of *teachers* be subject to teachers (for God hath nothing to do with confusion, but peace), and so in all the assemblies of the saints.” MacKnight translates it — “ The spiritual *gifts* of the prophets are subject to the prophets.” This is in keeping with the teachings of the apostle, when he instructs us to be *subject* one to another.

We have endeavored to notice all the strong passages which are thought to conflict with the position we have taken, and leave the candid reader to come to an honest conclusion.

We will now give all the examples where *pneuma* is not rendered *spirit*, or *ghost*, prefixed by the word *holy*.

1. *Pneuma* is rendered *ghost* twice. “ Jesus, when he had cried again with a loud voice, yielded up the *ghost* ” (Matt. 27 : 50). “ When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head and gave up the *ghost* ” (John 19 : 30).

2. *Pneuma* is rendered *life* once. “ He had power to give *life* unto the image of the beast ” (Rev. 13 : 15).

3. *Pneuma* is rendered *spiritual* once. “ Forasmuch as ye are zealous of *spiritual* gifts, seek that ye may excel to the edifying of the church ” (1 Cor. 14 : 12).

4. *Pneuma* is rendered *spiritually* once. “ To be *spiritually* minded is life and peace ” (Rom. 8 : 6).

5. *Pneuma* is rendered *wind* once. “The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth” (John 3: 8).

When the word *pneuma* is preceded by the word *holy*, it is usually rendered *ghost* in the received version. It is thus rendered ninety times out of ninety-three. We do not need to burden the reader with a list of these, as he has only to bear in mind that the phrases “Holy Spirit,” and “Holy Ghost,” are synonymous. The word *ghost* conveys a wrong idea to many readers, especially when it is said one “gives up the ghost.” The literal rendering of the phrase, as given by the American Bible Union, and others, is “*expire*,” or “*expired*.” All the examples in the Old Testament have this signification.

From a careful examination of the word *ruach* in the Old Testament, and *pneuma* in the New, we are fully satisfied that these words are *never* used in the *Bible*, to represent a conscious entity, or being, that leaves man at death to enter heaven, hell, or the “spheres.” When “the breath of life” permanently leaves the man, he lives no more till the resurrection, when his physical system is reorganized. This “breath of life” is no more *the man*, than the steam is the engine, or the wind the windmill. It did not enter us as an intelligent organism, neither does it leave us as such. In all the four hundred passages in the Old, and the three hundred and eighty-five in the New Testament, where these words

occur, we do not find one which teaches that when this spirit or breath is in man, it is the thinking, accountable part, or that it ever did, or ever will think. Why is the Bible wholly silent on this point? Why are we not taught somewhere that the *ruach* or *pneuma* is “the *real man?*” The answer is obvious. The Spirit of God acknowledges no such doctrine, therefore the word of the Lord does not teach it to the children of men.

It is very comforting and strengthening to the child of God, to find the Bible consistent with itself on this point, and with reason, facts and philosophy. If it were not so, we should have reason to doubt. As it is, we have no misgivings about the matter. We are conscious that we have great reason to thank the Lord for the light he has shown us upon this subject. It has removed the dark mysticism that once beclouded our minds, and presented to us a “blessed” and reasonable hope, established upon the immutable promise and oath of God.

We do not see how any one can understand the plan of salvation, or have a true gospel hope, till it is seen that the *whole man* sins, repents, dies, and lives again at the resurrection, when Christ comes. The evidence now thickens about us, showing that the time is at hand when “they that are in the graves, shall hear his voice, and shall come forth.”

“Fly swifter round ye wheels of time
And bring the welcome day.”

—Watts.

WORKS BY MILES GRANT.

PUBLISHED AND FOR SALE BY

The Advent Christian Publication Society,

144 HANOVER STREET, BOSTON, MASS.

THE SOUL, WHAT IS IT? A Bible view of its meaning.
32 pp.

THE SPIRIT IN MAN, WHAT IS IT? 32 pp.

WHAT IS MAN? A Bible view of his Creation. 32 pp.

THE RICH MAN AND LAZARUS. 32 pp.

THE MYSTERY EXPLAINED: OR AN EXPOSITION OF
THE WOMAN AND THE SCARLET-COLORED BEAST. 34 pp.

Price of the above five tracts, 6 cts. each, 50 cts. per doz.

THE KINGDOM OF GOD, OR THE FINAL HOME OF THE
SAINTS TO BE ON THE NEW EARTH. 40 pp.

Price, 10 cents, \$1.00 per doz.

THE WAGES OF SIN, OR FUTURE PUNISHMENT. 46 pp.

Price, 10 cents, \$1.00 per doz.

THE TRUE SABBATH. WHICH DAY SHALL WE KEEP?

An examination of Mrs. White's visions. 104 pp.

Price, 20 cents, \$2.00 per doz.

SPIRITUALISM UNVEILED, AND SHOWN TO BE THE
WORK OF DEMONS. 77 pp.

Price, 15 cents, \$1.50 per doz.

PAPAL MYSTERIES. 27 pp. Price, 5 cents.

PAPAL DANGERS. 16 pp. Price, 5 cents.

Orders addressed as above will receive prompt attention.